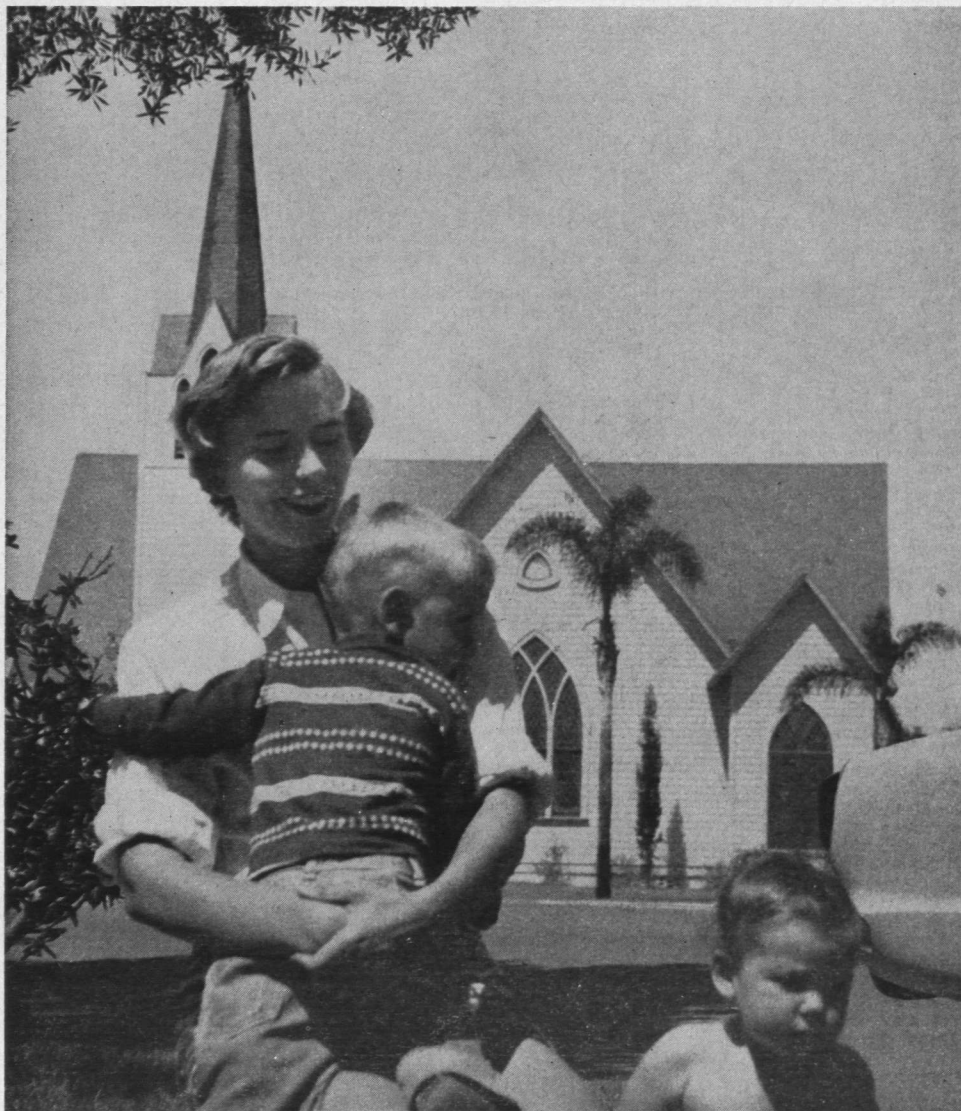


The **WITNESS**

AUGUST 18, 1960

10¢



CHURCH AND HOME

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THE ROMAN CHURCH AND POLITICS

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In Leading Churches

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Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Common Tasks of Church and Labor Stressed In Annual Message

★ The 43rd annual Labor Sunday message, issued by the department of the Church and economic life of the National Council of Churches, emphasizes the common tasks which "now await constructive action by both labor and the Christian Church."

The Rev. Cameron P. Hall, executive director of the department, points out it is requested that the message be read in the churches on Labor Sunday, September 4. It has the approval of the executive board of the division of Christian life and work of the National Council.

Among the tasks which must be faced in common by labor and the churches, the message lists the following:

● The achievement of racial fraternity with equal opportunity for each person to attain the fullest possible growth and use of his potential talents.

● The perplexity and challenge of a continuously changing economic order which not only presents new opportunities but creates new insecurities. The causes of these insecurities are largely economic and social; but they affect the minds and spirits of people and their solution must be found in part at least in a renewal and deepening of our spiritual lives.

● A concern for civil liberties and the freedom of our institutions.... we look to the

labor movement for the exercise of restraint in the use of its own power, and vigilance in preventing the abuse of power by others. Together with other responsible groups we can act creatively to the end that society as a whole may be spared those evils which develop when irresponsible power has corrupted either an individual or an institution.

● We share with labor as well as all other constructive elements in our society a deep concern for the political health of our country.... We urge the voters to resist any appeal to narrow religious, racial, or special economic group interests.

The message commends "the leaders and members of organized labor responsible for certain specific and recent achievements in making far-reaching changes in racial and national patterns of employment.... agreements that provide creative adjustment to the mounting problems of automation, showing particular concern for the problems of workers in the lower wage brackets, and raising the general productivity of our economic order."

As in past years, the 1960 Labor Sunday statement is expected to have wide circulation in the churches, their publications and religious broadcasts. Especially for pulpit use, the message this year contains a "litany for all work-

ers", to be included in local church services of worship on Labor Sunday.

The 43-year history of Labor Sunday observances began in 1910 when the Federal Council of Churches, at the suggestion of the American Federation of Labor, recommended to the churches that the Sunday before Labor Day be designated Labor Sunday. The first Labor Sunday message was issued in 1917 for use in Protestant churches. The day has been sponsored by the National Council of Churches since its formation in 1950 with the merger of the Federal Council together with 12 other agencies.

EXPLAINS R.C. LAW ON ATTENDING CHURCH

★ Roman Catholics holding public office may attend services in other churches "when their attendance is a reasonable part of their public functions." So stated Dean E. D. Benard of the school of theology of Catholic University, Washington.

The authority on canon law said that a office holder attending a service of another faith acts in the capacity of a "passive participant" or "observer" and is not permitted to read Scripture, receive communion or join other rituals.

Permission from ecclesiastical authorities to attend a service was not necessary, Father Benard said, except in instances where the official might wonder if his attendance "would be a reasonable part of his public functions."

Vermont Survey Pinpoints Problems Of Town and Country Churches

★ Solutions to problems of Protestant town and country churches in Vermont are not keeping pace with the state's shifting and increasing population, according to the findings of a four-year survey reported in Boston.

Prof. Herbert E. Stotts, director of church surveys for Boston University's school of theology, said the Vermont study's findings were applicable to the church in town and country throughout the eastern U.S.

The survey was directed by the Rev. Charles E. Wilson, a doctoral candidate at the seminary, in cooperation with the inter-seminary commission for training for the rural ministry, the New England town and country church commission, and the Vermont Council of Churches. Wilson is pastor of the North Ferrisburg, Vt., Methodist church.

Covered in the study were 175 churches and 144 ministers representing 14 denominations.

Dean Walter G. Muelder of the school of theology, commenting on the survey, observed that "if the role of religion is to keep pace with the changing community, that role must be understood not only by the ministerial leadership, but also by the church membership and the general public."

One of the biggest problems reported by the clergymen surveyed was apathy on the part of many persons in the community and a conservative, traditionalistic manner in the church which dampens a pastor's enthusiasm. The people "don't take religion seriously in Vermont," said one minister, while another remarked: "They want a Sunday morning service, and that's about all."

Another difficulty revealed is a pattern of relatively short pastorates. With an average of two-and-a-half years of service in one pastorate, the ministers feel that little can be accomplished in that time. Most said they must serve at least five years in order to make a definite contribution to the continuing life of the church.

Other Problems

Other problems are small membership, low finances, and lack of facilities. Although nearly one-half of Vermont's Protestant churches are yoked with one or more congregations in separate communities and served by the same minister for a stronger total program, ministers of such federated or united churches face a dilemma. They feel a pastoral schizophrenia from the divided responsibility of promoting two or more denominational programs, sending reports to the different denominations, understanding their policy and serving their members. Should a minister fail to assume a responsibility to the denomination of which he is not a member, the Church suffers.

One-fourth of Vermont pastors serve two or more churches, and most thought federation problems outweighed the advantages.

A serious problem is the lack of church members between the ages of 15 and 34, compared to younger and older age groups, an indication that Vermont churches will suffer from their absence in the next 20 years.

Half of the churches have yearly budgets of less than \$5,000, and almost 65 per cent of them have under 100 contributors to the budget.

The average Vermont minister comes from another state,

is between 30 and 40 years old, has two children, has had seminary training or more advanced education, is ordained, and receives a salary of less than \$4,500 a year.

Most of the clergymen surveyed are happy in their work, and their morale and outlook on life are positive. They feel that the church in Vermont contributes to the community and that their work is rewarding.

A sign in the survey pointing toward possibly more specialized church ministries to serve the needs of various population segments was the classification of towns according to their dominant characteristics. Covered in the survey were agricultural, college, commuter, industrial, timber, retail center, and recreation and resort towns, each with its special set of church problems.

FATHER HUDDLESTON NAMED BISHOP

★ Fr. Trevor Huddleston of the Community of the Resurrection, Mirfield, England, has been named bishop of Masasi in Tanganyika, East Africa. He was elected by the electoral college of Masasi, one of five dioceses of the province of East Africa, which was established this summer, with Leonard J. Beecher the first archbishop.

Fr. Huddleston returned to England in 1956 when he was banned from South Africa as a "prohibited immigrant" because of his criticism of apartheid.

GIRLS FRIENDLY HAS MEETING

★ The Girls' Friendly Society held its week-long national assembly at Asilomar, Cal., last month. Resolutions were passed pledging support to the Episcopal Society for Cultural and Racial Unity and reaffirmed its belief in the UN.

Higher Standards for Broadcasts Asked by Experts at Workshop

★ Religious programs on radio and television must meet the same standards of quality as do commercial programs, a television broadcasting executive declared. Poor quality religious programs, he warned, "may do more harm than good."

In an address to the annual international television radio workshop for laymen and ministers, Gordon Alderman, program director and production manager in Syracuse, N. Y., said his station upheld these standards.

"We don't put a religious program on the air because God has asked us to in the name of some church person," he said. "If it is a bad program we reject it by using the same criteria of judgment we use on any other prospect."

"Unfortunately, the local communities have yet to reach the high level of quality which has been attained on some network religious broadcasts . . . According to the laws under which we operate, we must deal with religion in one form or another. We would feel much better if we had good religious programs to put on the air."

Declaring that religious programs on radio and tv were no substitute for public or private worship, Alderman said the primary function of the media "was to provide informational programs which make the viewers more aware of the full range of their own faiths."

He said they could also perform a service by broadcasting programs which supply information about the practices and customs of the various religious bodies.

"While we are curious about the faith of our neighbor, we

don't talk about it," he added. "It is through lack of information about another's religion that misunderstanding and intolerance arise."

As for allocating time to various religious groups, Alderman said he felt the trend, as far as Protestant broadcasts were concerned, was towards greater cooperation with state and local councils of churches.

"Through their radio and television committees a commercial broadcaster finds a greater understanding of his problems," he observed, "and the cooperative approach assures fair treatment to the denominations represented in the community."

British View

If religious programs on radio and television are to be effective, they must speak intelligently and realistically to the questions and needs of all viewers, the head of religious broadcasting of the British Broadcasting Corporation said.

"Too often the churches seem to be answering questions which nobody is asking," Anglican Canon Roy McKay told the workshop.

Canon McKay said religious broadcasting should be more concerned with "the great central Christian affirmations which speak of man's nature and destiny, and not bothering about the ecclesiastical and denominational trimmings."

It should also, he said, be searching and critical, and not smug in its treatment of religious subjects. "Its programs must have an emotional and intellectual integrity which command the respect of sincere and thinking people."

Canon McKay pointed out that, within the British tax-supported broadcast structure,

"the BBC and its religious broadcasting department are in no way controlled by the churches."

"It has always been the policy of the BBC to integrate its religious programs fully into the rest of its output," he said. "Religious programs on Sunday and weekdays fall within main (prime) listening and viewing times. There is no 'religious ghetto' in BBC broadcasting."

"In everything we do," he continued, "we remember that while our audiences will always contain a large number of committed Christians and church members, there will be some who are on the fringe of this tradition or outside."

"Many of our programs aim to reach these fringe listeners and viewers. We have to try to discover genuine meeting points between the world in which people live, work, and play, and the Christian gospel. This is no easy task, but nothing else is any good."

The workshop was sponsored by the Protestant council of New York, the New York state council of Churches, the New Jersey council of Churches, the world commission for Christian broadcasting and the National Council of Churches' broadcasting and film commission and its united Church women.

INTERNATIONAL YOUTH CONGRESS IS HELD

★ Messages from the Archbishop of Canterbury and Bishop Oliver Tomkins of Bristol, England, welcomed 1,000 delegates to the world Christian youth congress, held in Bristol this month. It was sponsored by Youth for Christ International, which was founded in the U.S. in 1944.

Eighteen countries sent delegates, including 125 from the U. S. The organization specializes in teen-age evangelism in 45 countries.

Study of Religious Liberty Begun By National Council of Churches

★ Protestant Churches in America have begun an intensive, year-long study of religious liberty.

Under the leadership of the National Council of Churches and its constituent communions, clergy and lay members will meet as study committees and discussion groups to weigh a number of issues involved in "Christian responsibility for freedom", theme of the study.

Launched as an interdenominational "emphasis", the study program will continue until next July and will be carried out through such church groups as denominations, state and local church councils, United Church Women, United Church Men, the National Student Christian Federation and the United Christian Youth Movement.

The study year will be climaxed in the spring of 1961 by study and discussion in local congregations throughout the United States.

The Rev. Dean Kelley, executive director of the council's department of religious liberty, is coordinator of the program. Among objectives of the study, Kelley points out, is the need to "clarify and deepen the churches' understanding of Christian freedom; to analyze the churches' use, abuse and lack of use of freedom; and to stimulate and assist the churches in accepting their responsibility for development and practice of freedom."

A 96-page "Casebook on Christian responsibility for freedom", basic guide for study groups, reports and analyzes seven incidents in which religious or civic liberties were violated or jeopardized. The casebook also provides background on a Christian interpretation of freedom, a theological basis for

religious liberty concepts and a commentary on interfaith relations.

Among issues raised by cases cited in the casebook are:

- The right of a local church to encourage interracial understanding.

- The right of a church to encourage concern for social justice.

- Interfaith bigotry and its consequences.

- Observance of Christmas in public schools.

- Congressional investigative practices involving churchmen.

- Adoption of "guilt by association" techniques by government agencies as evidenced in a repudiated air force training manual.

- The case of religious conscientious objectors.

The year-long study offers Protestant churches in the United States "an opportunity to share in the vital struggle for church freedom throughout the world," declared Harold C. Letts, associate executive secretary of the Council's division of Christian life and work, and casebook editor.

"This struggle is being waged openly in some areas, such as East Germany, but every area has issues that need to be faced," he continued in his introduction to the book. "Thus the World Council of Churches is undertaking a study of religious liberty (on the world level). Various groups in the United States are discussing church-state relations."

Know in Church life as the annual "denominational emphasis", the study and its subject are proposed, discussed and agreed upon each year in ad-

vance by qualified social action leaders of cooperating Protestant Church bodies. Last year's emphasis was on a "nation-wide program of action for peace," coordinated by the Council's department of international affairs.

YOUTH CRITICAL OF ELDERS

★ The youth conference, held in Switzerland last month (Witness 8/4) ended with a statement that contained sharp criticism of their elders. Church leaders were urged to "work seriously for the establishment of increasingly inter-communion. Do not come to a standstill in this most urgent task. We urge our Churches not to send us to another conference like Lausanne until enough progress has been made on this point."

This was contained in the 3500-word statement following an unofficial communion service to which all delegates were invited, but with some Churches preferring to hold separate services.

The statement went on to express regret that "we have not been able to join together in holy communion" and that "after so many years we are unable and unprepared by our Churches to enter into effective conversation with one another."

Dealing with the world situation the young people, represented by 1,400 delegates from all parts of the world, said "it is our task as Christians to resist with all our might in both east and west the uncritical way of thinking in terms of friend and foe; the attitude which regards the other side as being of the devil and sees us in search for a scapegoat."

The statement added that "Europeans must realize that the age of colonialism is over and replace selfishness with sacrifice, even if this means lowering our standards of living."

THE ROMAN CHURCH AND POLITICS

By John Baiz

Rector of Christ Church, Warren, Ohio

THE BASIC QUESTION IS WHETHER
A CONSCIENTIOUS ROMAN CATHOLIC
LAYMAN CAN EVER SATISFAC-
TORILY FULFILL THE OFFICE OF
PRESIDENT AS LONG AS HIS CHURCH
CLAIMS SUPREME AUTHORITY OVER
HIM IN MATTERS OF MORALS

ALL of the persons thus far elected to the Presidency (and with but the exception of Alfred E. Smith, nominated by a party for that office) were of nominally Protestant faith. I say "nominally" because they came from many denominations, and, in a number of instances from essentially no denomination. If anything they were predominantly Bible reading Christians. Most of them, except the Episcopalians, had a rather "low" view of the importance of the Church. And indeed probably the greatest of them, Abraham Lincoln, professed no major Church affiliation; yet he was in one sense the most religious of all our presidents.

The leadership of Presidents during the 19th century reflected the security of our isolated position, with the Atlantic Ocean separating us from Europe, with a sparsely settled Canada to the north, and a weak Spanish empire in Mexico to the south. The original Thirteen Colonies expanded to the west with the purchase of French Roman Catholic Louisiana, and Russian Alaska, and a war with Mexico which gave us California, New Mexico, Utah, Arizona, Nevada, and Texas. Most of the land in the southwest was procured by war, but part of it by purchase between the years of 1840 and 1853, just a little over 100 years ago. The President of the United States and the Congress dealt generally with a Protestant, Anglo-Saxon population, rather homogeneous in nature, and the country expanded from the Atlantic to the Pacific. The years after the Civil War saw a great technological as well

as population development, and, at the beginning of the 20th century, we became a world power.

The religious creed of President and people was highly personal and often intensely social but it was never "institutional" as is true in countries where there is a state Church. The Church as a living organism or as an institution did guide but it did not dictate the observance of its guidance, nor did it have the power to do so. While religious pressures of individuals were of both a private and a social nature, no Church could make obedience to its dictates or faith mandatory. The conscience of the individual was free to receive or reject any faith. One could leave one Church for any other Church or for no Church, and still be considered a competent citizen.

The Church as an institution became increasingly important and respected but, due in part to the many Churches existing in the United States, often called by sociologists "pluralistic" religion, made no claims to rule the conscience of Christians. If any particular Church made such claim for its own superiority and authority, it was in spiritual matters. And while there were closed pulpits and closed altars, for those who were not members of a particular Church, even within a particular Church, authority was never absolute. So far as rival claims existed among Churches, they were inter-Church problems, and they bored, not bothered the general population. This situation exists in our own day.

Private Conscience

A CANDIDATE for President can have his Christian faith, if that is the faith he holds, seriously questioned. Many a so-called "Protestant" is not a practising-Christian at all, but simply not a Roman Catholic. I am reminded of the man who, some years ago, on planning to marry a Roman Catholic girl, said that "any girls born to the union could be Roman Catholics, that any boys would have to be Protestants like him". When I asked him when he had last been in Church, it turned out that it was fifteen years before, and that he had never once contributed to the financial support of the Church in all that time, or given it any service, let alone attended public worship. This certainly is not Protestantism. If a candidate for the Presidency is a Christian (but not of the Roman Catholic variety) no particular Church's interpretation of life and of the Christian faith will determine his actions from the Christian point of view. Rather his religion is an affair of private conscience, molded by some Christian concepts but not determined by any external religious authority.

Roman Catholicism on the other hand represents a doctrine foreign to the concepts which have been a guide for the United States for almost 200 years. This foreign concept can be missed by those who do not see the whole Roman Catholic picture in the world, by those who are unmindful of history's lessons, and who think the issues of the past are dead, and those whose generosity of heart and mind would not want to think that differences really mattered. They look upon the many faces of Rome and choose that which seems acceptable and, in ignoring that which does not seem acceptable, they presume that the non-acceptable aspects of Rome do not exist.

From the point of view of the average Roman Catholic layman, he knows his Church as a truly religious body. He is aware of its spiritual care from birth to death, and at all the crucial points in between. That Church has given to him spiritual nurture and resources. He is aware of belonging to a community of grace and power. The Roman Catholic layman, as well as his Protestant neighbor, is aware that his Church is a true creator of saints, and not necessarily all of them officially canonized.

The average Protestant with Roman Catholic neighbors finds them excellent neighbors and good friends; and is, generally speaking, unaware of the chasm that separates the official Roman

Catholic view from the traditional American position in the relationships of both Church and state, and politics and religion, even as is his Roman Catholic neighbor.

Questioning the rightness of a member of the Roman Catholic Church to be President often seems to a member of that Church to be sheer bigotry. It seems to be a disregard of the provisions of the Constitution regarding freedom of religion and of the fact that it is expressly stated that there shall be no religious test for public office.

Yet it is forgotten that these two provisions of the Constitution are predominantly Protestant in nature.

Control Over Judgements

WHEN the Constitution expressly provides that there shall be no religious qualification for public office, it logically follows that no religious institution should make it necessary for any member of that institution who was elected to public office to follow a particular religious "line". Yet the Roman Catholic Church does make a religious test for its members who are elected to public office, and insists that, regardless of the office held, the Roman Catholic Church has a final control over the moral judgments of that office-holder.

Roman Catholic apologists are apt to say that the Church has control over the personal opinions and judgments of its members in matters of faith and morals only. The great question regarding morals is "what is not a moral issue?" In the first and last analysis, all human issues are moral issues and therefore, by definition, would come under the Roman Church's jurisdiction.

Apologists will also say that private conscience would never be trespassed upon by the Roman Church. Yet the record of history shows that the individual conscience, when arrayed against the Roman Church, has never gotten very far and has usually been annihilated. Wherever the Roman Church has total power, as in Spain, for example, it is impossible for other Churches to even put a sign outside their buildings telling that they exist.

One of the Popes has stated that the Roman Church is a "perfect society", and further defines it as an unequal society of shepherds and sheep, the leaders and the led. A classic statement of Romanists is that "We demand liberty from you in the name of your principles, and we deny liberty to you in the name of our principles".

Were a Roman Catholic to be elected President who had a strong personal conscience and followed its dictates rather than that of the authority of his Church, we might well see the spectacle of a Roman Catholic President excommunicated. If he were a consummate diplomat, and was able somehow to compromise his own conscience and that of the dictates of his Church in a quiet, behind-the-scenes manner, we might well see the basic point of view and influence of the Roman Church expanded in our political structure.

Cardinal Spellman

BYOND this the Roman Catholic Church does not allow private opinion and personal judgment in areas on which the Church has spoken. Can any of us forget Cardinal Spellman's open letter to the widow of a President of the United States when, a few years ago, she opposed tax money being used to aid the program of Roman Catholic parochial schools? The Cardinal addressed Mrs. Roosevelt very much as his inferior with his final words, "I shall not again publicly acknowledge you", thereby cutting her off from further "communication". It was amusing to see him take his Cardinal's hat in hand a few weeks later and make a trip to her home to apologize. What would he have said further if the person involved was the President of the United States, and a communicant under his jurisdiction?

A Protestant, Jew, Moslem, or Episcopalian, or an Eastern Orthodox layman does not have a spiritual authority over him that proclaims an infallible head.

Most of us are not aware of the Papacy's dealings with heads of state. We are more aware of events on the local scene. We see the discipline of the Roman Catholic Church over its members when it comes to sharing in the wedding parties or even attending the weddings of non-Roman Catholics. On occasions where a Roman Catholic marries a Protestant in the Protestant's Church, Roman Catholic friends have been ordered not to attend the wedding! Would not a Roman Catholic President who is thereby the First Citizen of the land have to set, not only a good political example, but also a good religious example to the members of his own Church?

There is a question in some of our minds as to whether a good President of the Roman Catholic faith could also be a good Roman Catholic.

It is quite evident to our nation that when a Roman Catholic bishop speaks to his flock, he

speaks with a different authority than that of bishops of the Episcopal Church, the Methodist Church, the Eastern Orthodox Church, or what have you. This is a result of the "Constitution" of the Roman Church and his flock obeys or suffers spiritual penalties. Bishops of other Churches would abhor such authority.

The Basic Question

ALL religious bodies have had members occupying the highest positions possible for the people to give, except the Presidency. That office today carries unparalleled power. And we need the best man possible for that power. Yet there is a question whether, in the long run, a conscientious Roman Catholic layman can ever satisfactorily fulfill the office of President of the United States as long as his Church claims supreme authority over him in matters of morals. While all political offices are endowed with power and authority, in general they do not have the burden of responsibility which is placed on the Presidency.

To burden the President as an individual and also to burden this nation with a President who would have a personal responsibility to a prior authority other than his own conscience, is repugnant to non-Roman Catholic Americans. It is the institution of the Papacy as a religious-political institution that is the stumbling block to us and not the personal devotion of Roman Catholics to their Church as a matter of personal religious faith.

With a Roman Catholic nominated by one of our political parties for the office of President of the United States, then each of us has the privilege of making up his own mind as to whom he shall vote for. The things which have been said here are a partial background to be of assistance to each of us in helping make up our own minds and voting according to the dictates of our consciences.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ a copy.

\$4 for 100

The Witness — Tunkhannock, Pa.

HONOR THY FATHER AND THY MOTHER

By Terence J. Finlay

Rector of St. Bartholomew's, New York

Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

AT THE service of Holy Communion — the highest act of worship which we offer to Almighty God in our Church — we are confronted with the ancient Decalogue, or the Ten Commandments. I trust that during the recital of these Commandments, you examined your hearts, for it is my sincere conviction that if we, as a people, neglect the keeping of the Ten Commandments, or the summary of them as given to us by our Lord, we do so at our peril. Our civilization is built upon the observance of these ten fundamental laws of Almighty God.

We have thought of the first four Commandments — those dealing with man's attitude toward God: that there is only one God and he should be worshipped; that we must not degenerate into idolatrous worship or allow anything to take the place of Almighty God; that we should reverence his name; that we should keep holy the Lord's Day, the Christian Sabbath. It seems appropriate that we should now pass on to the last six Commandments—those dealing with man's attitude toward man. They are all inter-related; and Jesus summed them up magnificently when he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."

We now consider the fifth Commandment: "Honor thy father and thy mother." This Commandment, like all the others, was given to the children of Israel as they sojourned in the wilderness, facing the unknown. God had great plans for these people, but in his infinite wisdom he realized that, if he was to make an exemplary nation out of a disorganized rabble of people, tinged with idolatrous worship and slavish behavior, they must begin by establishing reverence and love and respect for family life in the home. We all know that one's own home is the most

difficult place in which to practice Christianity. It is so much easier to be a Christian outside one's home than in the environment and surroundings where one is brought in contact with those to whom we sometimes refer as our loved ones in a very intimate and heart-searching way.

Respect For Parents

THE children of Israel obeyed this Commandment. There grew up within them a respect for the authority of the parents, who held a position of recognized responsibility. They taught their children the message of God's deliverance. Even today, in the orthodox and pious Hebrew home, the parents have a place of respect. It is from the father of the family that the young son, when he reaches the age of twelve, receives his first religious instruction.

Have we, as Christians, maintained this honoring of parents? Does the home have the same place in society that it had in the early days of the development of life on this North American continent? To ask the question is to answer it. We realize that our homes do not always exert the influence that they once did upon those who came out of the home. What has happened? We have lost the conception of the training that is necessary for our children.

Today many parents seek to pass on the responsibility which is rightly theirs to other sources. Some seek to pass it on to the Church, and say that it is the Church that has failed when their children do not turn out as well as they anticipated.

Others turn it over to the school; and many send their children to private schools, trusting that there they will receive the discipline and the religious training which they should have received in their own homes.

Others turn it over to community and neighborhood associations. No matter where we seek to place the responsibility, we must realize that it rests at our own doorstep. If children are to keep this Commandment to honor their fathers and their mothers, then we must show them a way of life, so that they will respect and honor

those in the home. Many parents seek to take the easiest way out of responsibility. Children use their parents for their own indulgence. It is much easier to say "yes" to a child than to say "no." Yet, if this Commandment is to be observed, and if we are to bring up a God-fearing family, then it must begin right in our own homes.

Our Noble Heritage

TO THE people of his generation Isaiah said: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." It was a reminder to the people of his day that they were not to forget the past; they were not to forget tradition. They were to remember that they came from a great past and that they had been saved from slavery in Egypt.

This country has grown and developed out of people who believed in a living God, who believed that children should be brought up in the fear and the knowledge of God; and they have given us a noble heritage. But, just as great financial fortunes can be dissipated in one or two generations, so we are on the way to dissipating the spiritual bank account built up by our parents and by their parents before them. We owe a great debt to the past. We look back to all the great prophets, saints, and apostles of Biblical times; to St. Augustine, to St. Francis of Assisi, to Martin Luther who spoke out against ecclesiastical tyranny; to Ridley and Latimer who died at the stake rather than betray their Protestant faith. This is "the rock whence we were hewn"; this is all part of our family relationship.

T. S. Eliot has given us this conception of family loyalty and duty: "When I speak of the family, I have in mind a bond which embraces a piety toward the dead, however obscure, and a solicitude for the unborn, however remote." If we are to honor our fathers and our mothers, who gave us this noble heritage, then we must so live that we are worthy of their faith. There are those who would disregard the past completely and say that what counts today is the individual. We hear people talk of being self-made. How arrogant and pompous! There is no such thing as a self-made person. If we will honestly search our hearts, we know that our love of God has come to us from the past, from our parents when we were taught our first simple prayers, when we were taken to Sunday School and to church.

We must never cease to thank God for what we have received from the past.

The Future

AND then for the future. Are we passing on that which we have received? Are we taking the responsibility we should in the home? Do we train our young people to love God? We have heard parents say that they would leave their children's church attendance until they were old enough to make up their own minds. That is just as ridiculous as saying that they will not take their children to a doctor to receive inoculations or vaccinations until the children feel it is necessary. The Church seeks to inoculate the child so that he will withstand the temptations of the world, the flesh, and the devil.

Parents must realize that the home and the Church must work together. Clergy and the members of Sunday School staffs stand ready to help any parents with problems. They cannot take your place, but they can aid you so that in the days to come these children will rise up and honor their fathers and their mothers. They in turn will pass their heritage on to their children and to their children's children, so that this country will remain Christian, God-fearing, law-abiding.

Can you think of anything more worthwhile?

Don Large

Wisdom of Silence

WRITING in the World-Telegram recently, columnist Richard Starnes commented with incisive brilliance upon what is, to me, a very sore subject. He said, "Miss Shelley Winters is, I believe, in the flickers and one must hasten to admit that nature in its wisdom has amply endowed her for this calling. She is a somewhat spectacular blonde, and any varsity girl-watcher would quickly concede that she is a fetching, if petulant, young woman.

"But, sir or madam, pray preserve me from ever having to listen to another political polemic delivered by this toothsome morsel. Miss Winters addressed a rally of the Stevenson-For-President Committee of New York last night and even in that properly partisan group her remarks were met with shock and dismay. After discussing the hardships of being an American abroad at

the time of the summit failure, Miss Winters said, 'I believe there must be a large faction of the Republican party that wants a nuclear war.'

As the Starnes column points out, this piece of wholesale stupidity was met with startled murmurs of "Oh, no—don't say that!" And it's safe to say that Adlai Stevenson himself—a man of wit and integrity—would have shared in the general reaction of embarrassment.

Since the hour is fast getting later, this may well be the time for us to get over the addled idea that, just because we live in a republic, everybody has a right to his own opinion, along with the right to express that opinion. The obvious fact of the matter is that nobody has the moral right to an opinion, unless he truly knows the subject upon which he's giving his opinion.

How often we've heard somebody parrot the infamous remark, "I don't know anything about art, but I know what I like!" Well, at least in this case, such an expression is logically permissible, because the speaker begins by admitting that he doesn't know what he's talking about in the first place.

Meanwhile, it's nothing short of the most egregious kind of nonsense to assume that, because an individual qualifies as an expert in one field, his opinions are therefore equally valid in every other field. When a shoemaker sticks to his last, he has a better chance of becoming a top-flight shoemaker instead of a presumptuous judge of women's hats.

Yet, whenever old Henry Ford returned from a trip abroad, reporters used to flock breathlessly around and ask him questions having to do with such things as philosophy, history, and religion. Which was certainly an irrelevant undertaking, and thus a complete waste of time. For the man who summed up the entire enterprise of civilized enquiry with the flat statement, "History is bunk!" was hardly qualified to comment intelligently upon subjects in which he had neither interest nor knowledge, nor yet training.

Automotive engineering? Yes, indeed! All men must respect Mr. Ford for his trail-blazing inventiveness in this field of endeavor. Assembly-line techniques? Certainly! No man ever knew more about the ways of mass production than this pioneering genius himself. But the history of religion? Heaven help us! An average student in the 8th grade of a good parochial school could have rendered more valid answers.

So it is with Miss Shelley Winters. This young lady is undoubtedly well-qualified to discuss the

histrionic habits of Hollywood. But if she's serious about politics she may still have time to learn that silence is sometimes the better part of wisdom.

Pointers for Parsons

By Robert Miller

DON Himmlek and I were lunching together, and I happened to say that parsons were so busy nowadays that they had no time to think.

"Why, whatever have parsons got to think about?" twitted Don.

"The deep things of God."

"It seems to me that it is the scientist who does that."

"Oh what nonsense," I said, almost angrily. "Does the scientist tell us what life is, or why?"

"Not yet. And anyway, that is not his mission."

"What is his mission?"

"The discovery of truth."

"Truth about things or truth about man?"

"Both, I hope."

"Suppose there was a scientist who had all knowledge, would that make him a blessing to men?"

Don hesitated.

"If he used it rightly, he would be," he finally answered.

"Do you think he would use it rightly?"

Although Don had gone far in his study of the atom I had more than once heard him question the wisdom of discovering its energy so I was not surprised when he said it was quite likely the scientist might not use his knowledge rightly. "That is a risk we have to take," he added.

I thought this over.

"I suppose we do," I said. "But I think any kind of knowledge is dangerous unless it is won and gained and used under the guidance of the Holy Spirit."

Don always got impatient if anyone brought God into an argument, and he did so now.

"You are always bringing your religion in," he grumbled. "Why cannot you be objective? Religion has its place but that place is not the laboratory."

"Don," I argued "if your scientific conclusions

are true are they not true also for the religious man?"

"Of course."

"But the religious man's conclusions are not true for the scientist?"

"Not for the scientist as scientist."

"I think you make an arbitrary distinction, Don. You shut up in one compartment what you think can clearly be shown to be so, but you will not admit that there is that in life which we cannot prove but of which we are sure."

"For example?"

"Our existence."

Don laughed. "Well, of course we can hardly prove that, but we assume it. We take it for granted."

"Would you go a step further and say that we do not cease to exist when we die?"

"Oh no. That is indeed one of your religious superstitions. I see no evidence for eternal life as you call it."

"Would you like to think there is a life to come?"

"Oh, sometimes. I feel my span of life will not be nearly long enough. But to argue from that to the life everlasting would be folly."

"Of course it would. But the Christian does not rest his belief in everlasting life on a mere desire to live longer. He rests it on his experience of being in Christ, and that is the kind of evidential truth for which you can find no evidence."

"You're right I can't."

"But the Christian can. And I'd go so far as to say this: if he couldn't there would never have been a Christian Church."

Don crumpled up his napkin and threw it on the table.

"I know all your arguments," he said. "Remember, I was a choir boy in Dad's church and an acolyte too. He's have liked me to be a parson, and I nearly thought I could, once. I guess the vision faded."

"Are you glad?"

"No," said Don honestly. "I'd like to believe as you do, as my father does. But I can't."

We had finished eating, and we got up to go. I wondered if Don would ever find a certainty that went far beyond logic, a certainty that rested on an intuitive perception. And I asked myself if there was any other kind of certainty.

A Man of Low Degree

By David G. Hawkins

Rector At Birch Hills, Saskatchewan, Canada

HAVE I not known? Have I not heard? Hath it not been told me from the beginning of my theological college course? (Anglicans up here go absolutely berserk when they come across the word "seminary"). That I most certainly am not God's Gift to the Anglican Communion in general nor to that part of it within the Dominion of Canada in particular. That the psalmist had me in mind when he penned that bit about The Green Things Upon the Earth. Many, many times have I heard these and similar things aired in lecture room and in chapel, by means of the hearty laugh, the sly innuendo. Even the chapel pulpit was prostituted in order that what seemed to be a gigantic conditioning process might continue all seven days.

I suppose that it all had a purpose. When I emerged into parish work, I was on my own. I quickly found out that I was neither The Fearless Young Preacher of the Word nor the Saintly Young Priest at the Altar. Unlike my brethren who were assistant curates, I learnt by trial and error. Maybe it's the best way. Anyway, the treatment I'd received at College was taking effect. I was not to look for results, I was to stay put, I was not to reason why.

The greatest thing that can destroy the young minister is to think why he's where he is, why he's doing the job he is, what good is he doing. And for a utilitarian like myself, such introspection means destruction of oneself and to everyone around. So the solution is to keep busy, don't give yourself time to brood—even when you're so low that God seems to have forsaken you, when you cannot pray, when Sunday is the worst day of all the seven to drag yourself through.

But it's all so unfair—especially if you've happened to remember those pep-talks in college. Remember how we were told to wait upon God—and upon you, My Lord Bishop? But the "something for nothing" philosophy has even hit the Church and it seems that all that conditioning is so much waste.

You know what I mean. Buy the one millionth tube of Slime tooth paste and "win" a pleasure cruise to the Mediterranean for self and wife. Incidentally, I wonder whether, in lieu of wife, I might smuggle aboard that gorgeous creature that teaches the infants in my Sunday School?

And what couldn't I do with a rhyming dictionary and a box top from Itch-no-mor! ("I nearly itched to death for 9½ years," writes Miss Ratlebaum).

Yes, the craze has even hit the Church of God. This "something for nothing" idea is exemplified par excellence by something that happened the other day. A bishop I know slightly greeted one of his clergy with "Ah, Snooks. Can't come to confirm your candidates next week after all. Have to fly down to Tidly-push. They're giving me a D.D., you know." Now two things strike me at once. Why not give my friend the dignity of his title "Mr." Bishops are among the worst mannered people I have met. But more important, that D.D. It will be the Bishop's fourth in three months. Man alive, I swear he takes a carpet-bag along to collect them. And if it is an honor to receive an Honorary Degree, when does the honoring begin to pall a little, and each convocation degenerate into a kind of Gilbert and Sullivan routine?

It must also be rather embarrassing for Mrs. Bishop (if the honored one is married) or his sister (unmarried Bishops usually have one or two of those around) to measure up the subject for the garments involved. Maybe it is rather

like a mortician eying a sick man, furtively, quietly, making little notes in a little black book. And then, those hoods. Enough dusters to last the Bishop's household a life-time. Unless he wears them all at once. They are, I've been told, very useful, if worn both fore and aft, for carrying books to and from the public library.

On the other hand, a clergyman by the name of Fred is going to get a D.D. before too long. He's been an Archdeacon, that is, the Bishop's chore boy, in the Diocesan Office for nearly all his ministry. I think that especially the student-ministers, as they are thrown to the people each summer, have a lot to thank Fred for. I have. When Fred gets his D.D., it will be for many reasons. For not moving on to a diocese where pastures are greener, for his understanding of those young men who wanted to quit so often (including this young man), for working for less, I think, than the minimum stipend, for his gracious hospitality at all times and ever ready help.

When Fred gets his D.D. it will be an event for him, his family, and for the diocese as a whole. He'll be getting something for everything he's given to the People of God all these years.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Christian YOGA by J. M. Dechanet.
Harpers. \$3.75

This is welcome evidence, long overdue, of a definite approach by an official representative of Christianity to the religious life of Hindu India. There has been plenty written about Yoga and the Yogis by all sorts of people, competent and incompetent, but this is the first occasion where a Christian leader has written a book the thesis of which is that the practice of Yoga is creatively useful for Christians, as for Hindus, in the development of moral character and spiritual wisdom and power. The author is a French Benedictine monk and his little volume bears the Roman hierarchy's "Nihil Obstat" and "Imprimatur".

Fr. Dechanet gives first a general description of just what Hindu Yoga is, how it has been used, etc. and then proceeds to outline a program for its adaptation to the life of

Christians. Systematic meditation and contemplation of course it teaches and practices, but the unique feature of it, for Christian and other mystics of the West, is its system of physical exercises and postures. The author insists that these are essential for the successful development of moral character and spiritual power. He even furnishes the reader with drawings. In order to understand this book intelligently and thoroughly, one must read with great care its first 20 pages, comprising the author's preface and introduction. It is really a fascinating little volume and, in some ways a challenging one.

The Life And Teaching Of Jesus by Edward W. Bauman. Westminster. \$3.95

This is, in several senses, a unique book. It is the script of a television program in Washington, D. C. over

a continuous period of thirty weeks, on Saturday afternoons from 12:30 to 1:30 and was the first fully accredited college course in religion over commercial tv facilities. Sponsoring it were the American University and the Council of Churches, National Capital Area. All concerned in this were astonished at the extent of its success. The viewers numbered about 80,000 including Senators, armed forces personnel as well as students who registered for their two semester hours of credit. The text of the book itself, without the glamour of tv, is remarkably dramatic and has the rare merit of presenting both sides of controversial problems — like the Virgin Birth, the Nature miracles, the nature of the Resurrection body — with complete fairness.

The author's introduction presents the background of the life of Jesus.

(Continued on Page Nineteen)

RUSSIAN BISHOP HAILS UNITY MOVEMENT

★ Russian Orthodox Archbishop Joann Wendland of Poldolsk, U.S.S.R., newly appointed exarch for Central Europe, hailed the ecumenical movement as a "gradually maturing fruit."

"Even if harvest time has not come yet," he said, "I am convinced that the time will come through the grace of God."

The Russian Church prelate spoke at a reception in East Berlin given by leaders of the East German regional Churches in honor of a Russian Orthodox delegation which had been on a several-week visit to the Soviet Zone under the leadership of Archbishop Joann. He said he was—with the blessing of his Church—in community with Evangelical Christians, while in former times an Orthodox bishop would have been ousted from his office had he stepped into a Lutheran church.

In a reference to "threatening dangers in the world," he stressed that Christians must stand together in order to help fight these dangers.

Attending the reception were Bishop Friedrich Wilhelm Krummacher of Greifswald, the new chairman of the East German bishops' conference, and Pastor Adolf Wischmann, head of the foreign office of the Evangelical Church in Germany.

NEGROES JOIN WHITES AT ATLANTA CHURCHES

★ A new phase of the sit-in movement was opened in Atlanta when small groups of Negro college students visited six white Protestant churches in what apparently was the start of a kneel-in campaign to speed integration. No major incidents were reported.

Accompanying the 25 Negroes were several white students. They visited First Baptist, Druid Hills Baptist, First Pres-

byterian, St. Mark Methodist, Grace Methodist and the Cathedral of St. Philip.

At the Cathedral of St. Philip, a Negro youth received communion with a white girl. At the First Presbyterian Church seven Negroes sat among the congregation. Others at Grace Methodist, which was full when they arrived, sat with the overflow congregation in an auxiliary room and heard the service through loudspeakers.

Ushers at the First Baptist Church refused to seat three Negroes among members but permitted them to stand in the foyer throughout the service.

"They were just a bunch of agitators," said F. Joe Vining, chairman of the ushers. "They wanted to separate and sit where they pleased."

A white Harvard University graduate student and two Negro women from Atlanta colleges

were at first prohibited from entering, then welcomed to, St. Mark Methodist Church, where newly-elected Bishop John Owen Smith was preaching his first sermon as head of the denomination's Atlanta area. Afterward, Bishop Smith shook hands with the visitors and thanked them for coming to hear him.

DIOCESE OF EASTON HAS OLDEST CHURCH

★ Old Trinity Episcopal Church at Church Creek, Maryland, the oldest church in the U.S. still in active use, marked the end of a seven-year restoration period in services of thanksgiving held August 7.

At a public service Presiding Bishop Arthur Lichtenberger preached and Governor J. Millard Tawes of Maryland delivered an address, dedicating the church as a national religious and historic shrine.

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FREEDOM COMMITTEE MAKES PROTEST

★ Religious Freedom Committee urged air force secretary Dudley C. Sharp to omit in any revised training manuals for military personnel the "whole issue of the relation between religion and communism."

In a message to the secretary the committee said that the issue should be settled "by the religious groups to whom it constitutionally belongs."

Inclusion of such an issue by the air force, the committee said, would be a violation of two constitutional provisions—Church-state separation and freedom of religion.

The organization said it sharply disagreed with the secretary's statements that revised training manuals should inform air force personnel against alleged communist infiltration of churches.

It noted that Mr. Sharp, in testimony before the House Committee on Un-American Activities and in communications to Senators and Representatives, stated that revised manuals should carry a warning against Red infiltration of religious groups.

In its message, the committee said that Sharp "has offered no facts to support his assumption of communist penetration, and as far as the committee can discover no such facts exist."

"The secretary, in proposing to act upon that assumption, is taking the air force into a religious controversy contrary to the constitutional imperatives concerning separation of Church and state and the free exercise of religion," the committee warned.

It further declared that the term "infiltration" is being improperly extended to cover activities on behalf of peace, social justice, and democratic rights, "activities motivated not by communist sources but by the imperatives of the

Judeo-Christian religion" which "ante-date Marxism-Leninism by some 2,000 years."

ANCIENT SKELETONS FOUND AT BIBLICAL CITY

★ The Rev. James B. Pritchard, professor at the Church Divinity School of the Pacific, heads a group of archaeologists who have found skeletons dating from the 16th century B.C. on the site of the Biblical city of Gibeon. They also found scarabs, bronze knives, spear points, arrowheads and a supply of food and drink stored in jars on plates.

DON FRANK FENN TAKES NEW POST

★ The Rev. Don Frank Fenn has accepted a full time job as chief executive of the United World Federalists, with headquarters in Washington. He retired from the active ministry

last year after 45 years in the ministry, the last 28 as rector of St. Michael and All Angels, Baltimore.

He will continue to live for the present at Merchantville, N. J.

KOONZ IS CHAPLAIN AT PURDUE

★ The Rev. Ellsworth E. Koonz, head of the unit of Church vocations of the National Council, becomes Episcopal chaplain at Purdue University next month. He will also head the department of college work of the diocese of Indianapolis.

ST. BARNABAS HOSPITAL RECEIVES GRANT

★ St. Barnabas Hospital, New York, has received a grant of \$269,000 from a foundation to make a three-year study of the neurosurgical treatment of multiple sclerosis and related disorders.

THE STORY OF AMERICAN-SOVIET RELATIONS

1917 — 1959

by DR. HARRY F. WARD



This prominent Methodist churchman, Professor-emeritus of Christian Ethics, Union Theological Seminary, long a recognized authority on the Soviet Union, is remembered for earlier books: **In Place of Profit, The Soviet Spirit, Soviet Democracy.**

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NATIONAL COUNCIL OF
AMERICAN-SOVIET FRIENDSHIP

114 East 32nd St.

New York City 16

Dr. Karl Barth Urges Students Take Interest in Politics

★ Karl Barth of Basle, Protestant theologian, came especially from Switzerland to participate in a question and answer period before some 700 Christian students during which he commented on various subjects including Christians in politics and the devil.

The youths were in Strasbourg, France, for an International Teaching Conference, sponsored by the World's Student Christian Federation.

During the two-hour sessions, the theologian kept the students who were from various parts of the world, alternately intense and hilarious.

Aimed at training future leaders for the ecumenical movement, the conference was in preparation for a number of similar regional meetings to be held from 1961-63 in Africa, Asia, Latin America, Europe, the Middle East and North America.

Speaking in English, the septuagenarian quipped at the microphone before him: "I think the devil is making trouble here."

Dr. Barth told the students that a Christian "serving his Master cannot be indifferent to politics." He warned, however, against "deifying" political "isms," and stressed that Christians who take a political stand must do so with "humility."

In reply to a question from Herluf Jensen, general secretary of the National Student Christian Federation in the

U.S., Dr. Barth said he had "no general rules to indicate the way for the whole globe or the United States." He urged Americans to be specific in their Christian actions and to write their own "signposts."

"Do not only speak words; the signpost is our lives," he stressed.

He told an African questioner who thought him pro-Western, "I am not defending a liberal democratic form of politics." He affirmed that his test of all forms of government is whether they place man before "principles, interests or money."

As to whether Christians should become involved with revolutions, the theologian said it "depended on the kind of revolution."

"I myself have taken a small part in the revolution against the Nazis in Germany," he recalled, "and many were involved as good Christians."

"Not every revolution is a good thing," he cautioned, and expressed doubts whether he personally could participate "as a Christian in the revolution of this man in Cuba, (Fidel) Castro."

Asked about the existence of the devil, the professor said: "I know of the effects of the existence of the devil, but I have never met him in person."

He told the students, "Don't busy yourself with the devil but make friends with Christ

and chase him (the devil) out as Luther did, perhaps with the help of a little ink, writing volumes of dogmatics, for example."

HIROSHIMA ANNIVERSARY MARKED BY CHURCHES

★ Prayers were said in many churches throughout the nation to mark the 15th anniversary of the dropping of the first atomic bomb on Hiroshima—a holocaust which killed 78,150 persons.

Among special services held were those in the meditation room of the United Nations in memory of the dead of Hiroshima.

Outside the UN, meanwhile, 3,000 persons attended a rally to protest the use of nuclear weapons. Sponsored by the New York Committee for a Sane Nuclear Policy, the rally heard several speakers outline the dangers of atomic tests and nuclear weapons.

BISHOP OF VERMONT DIED AUGUST 2nd

★ Bishop Vedder Van Dyck, diocesan of Vermont since 1936, died August 2nd at the age of 71. Funeral services were held at St. Paul's, Burlington, with the Presiding Bishop officiating.

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MINISTERS DISCUSS WHAT THEIR JOB IS

★ Protestant ministers are so busy meeting their parishioners' needs and directing church programs that they have little time or interest for evaluations of their work, according to an initial series of conferences in a three-year survey of the ministry sponsored by the National Council of Churches' department of the ministry.

The Rev. Graydon McClellan, the department's director, reported that "a pastor is not concerned with the relevancy of his ministry but with his own adequacy.

"He is besieged each day with people openly and even desperately seeking what he has to give them, so this tends to make him shy off from criticisms of his work."

Pastors naturally tend to be suspicious of theoretical criticisms coming from professors and others who have had no experience in the active pastorate, McClellan commented.

The official based his observations on three "pastor-professor conversations" held in Pittsburgh, Pa., Dallas, Tex., and Berkeley, Cal., last May, each comprising from 15 to 25 selected local pastors and seminary professors. Numerous similar regional sessions in other cities on various problems of the ministry are planned by the department during the next three years.

McClellan reported finding recurring annoyance over the

Churches' tendency to equate denominational loyalty with assiduous and uncritical attention to the denominations' promotional work.

"There was a real sense of resentment about this," he said, "with some of the ministers declaring that they had become promotional agents, not pastors."

He also noted a "strange reticence" on the part of most of the pastors to involve themselves in a discussion of the layman's role in the local ministry.

"We always went beyond the idea of keeping the layman busy, but not much beyond," he said. The official attributed this in part to a lack of adequate seminary training in

helping the minister to understand the place of the layman in the church.

"That is why some church people spend so much time in lodges and service clubs," McClellan said. "They are the ministry there, but in the church they are only spectators."

Among other problems discussed was the difficulty of getting capable ministers to serve declining inner city churches when such an assignment might mean a risk to their careers. The pastors and professors also were sharply critical of the minister who becomes a "stellar personality," and in the process limits the members to a minor role in his church's life.

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BOOKS...

(Continued from Page Fourteen)

There follow six chapters of narrative on *The Teaching of Jesus* and a conclusion which is an eloquent commentary on the Fourth Gospel. The author adds an appendix which is a carefully chosen bibliography.

One has no qualms in recommending this unusual and rewarding book to all hands.

A Testament Of Turning by Donet M. Roelofs. Morehouse-Barlow. \$3.25

This is a series of actual letters to a variety of people, written by a woman actively searching for God, a woman who started from agnosticism and arrived by tortuous paths at the knowledge and spiritual treasure for which she hunted. There are many skeptical moderns who would do well at least to consider a similar undertaking for themselves. Bishop Lewis of Olympia has written an appreciative foreword.

How And What The Church Teaches by William Sydnor. Longmans, Green. \$4.00

This is a valuable book because of its practical quality. Written by a clergyman of the Episcopal Church, who has long specialized in the teaching office, for the instruction of parish clergy and laity alike, its first brief section explains the need and the live possibilities of teaching through worship. Then the bulk of the book is taken up with an analysis of the Scripture readings in the Prayer Book for every Sunday in the Christian year, indicating clearly the underlying theme for that Sunday, alike in Holy Communion, and Morning and Evening Prayer.

One may fairly guess that many parish priests will take care to keep this volume close at hand in his study, ready to nudge him as he begins preparation of next Sunday's sermon to see what the basic theme of that day really is. And the interested and curious layman might have profit in consulting this book each Saturday evening and compare its substance with what his rector says in the pulpit next day!

Existence And Faith by Rudolf Bultmann. Meridian Books. \$1.45

This book contains a generous number of the shorter writings of the famous philosopher, translated from the German by Schubert M. Ogden. The translator also has contributed an interpretative introduction. "Concerning the hidden and the

revealed God", "Faith as venture", "How does God speak to us through the Bible?", "Jesus and Paul", "The Sermon on the mount and the justice of the state" are some of the titles of these short essays.

Congressman From India by D. S. Saund. E. P. Dutton Co. \$3.50

This is an interesting narrative which is a bona fide autobiography. The author holds an all-time record as the only man born in Asia who has ever been elected to the Congress of the United States. Congressman Saund was born in a village of northern India. He was greatly influenced by Ghandi and at college by the writings of Abraham Lincoln and Woodrow Wilson. After graduation he emigrated to this country and pursued his studies further at the University of California.

It was a long and varied path from this point to the U. S. Congress. The law declared that natives of Asia were not eligible for U. S. citizenship but this determined young man began his political life by working day and night to get a law through the Congress permitting natives of India to apply for citizenship. President Truman favored the bill and signed it, so that D. S. Saund became an American citizen with all the rights and privileges of the native born.

The book is written almost in conversational style and will hold one's interest from cover to cover.

With The Holy Spirit And With Fire by Samuel M. Shoemaker. Harpers. \$2.50

This is the sort of charming theological essay that one has come to expect from Dr. Shoemaker. They began in his Buchmanite days and when he later forsook that organiza-

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